Isvara ; and as the conscious totalit}[7] of all effects *Brahma or Hiranyagarbha.*

As stated above, He is the Supreme Will-Power. For instance, the tree that stands in front of us, we see and touch ; but we can neither see nor touch the space in which it stands. In course of time, the tree puts forth branches and leaves and bears flowers and fruits. We see all this but cannot see the thread of time which runs through all. Neither can we see the life-force by which the tree is enabled to draw sap from its roots and nourish itself—the force which operates in every vein of its leaves ; but we see only the effect in the growth of the tree. God is that Conscious Being, by whose Will, the tree has received this life-force. He, Himself, pervades the tree through and through. Him, we cannot see but can realise only in our soul. Again we daily see the sun, but we cannot see the powers possessed by him—the power of light and heat, which illumines the world and which is the proximate source and origin as well as the preserver of all vegetable, animal and human life on the earth. Nor do we see the power of attraction which the sun exercises on our planet to keep it in its orbit and thus preserve it and its creatures from

destruction. But
we see only the effects of these powers.
We see only that,
moment by moment, hour by hour, year
after year, age
after age, cycle after cycle, the sun binds
us to himself with
his invisible and delicate touch, so that
our safe course is
always preserved and we cannot, wander
from the salvation
of his light and heat. God is that
Conscious Being, by whose
Will, the sun receives and exercises his
powers. He himself
pervades the sun through and through.
Him, we cannot
see but can realise only in our soul.
By *His Will-Force,* the Supreme Being
calls forth all
existence out of Himself, and causes the
gigantic growth
of vegetable and animal life in all its
wondrous variety,
symmetry and beauty. By *His Will-Force,*
the moon sheds